

CATECHISM

helpfully opening the mystery of
redemption by Christ, having
of every point so annexed, and related
to every answer, that the ruder sort of
people may be much furthered thereby, if they
would use a little diligence and endeavour to
commit it to memory, or be much con-
versant in reading thereof, or if they
cannot read in hearing it read by
others, unto knowledge,
and godlinesse.

Philipp. 1. 9. 10.

I thus pray, that your Love may yet more and
more abound in knowledge and all Iudgement,
that ye may know things which differ, that ye
may be sincere, and go forward in a blamelesse
course vntill the day of Christ.

Proverb. 3. 13. 14. 15.

It is the man that findeth wisdom, and the man
that getteth vnderstanding. For the merchandise
therof is better then the merchandise of siluer, and
the gaine therof is better then gold, it is more pre-
cious then peables, and all that thou canst desire
are not to be compared vnto her.

Seenr and allowed by authority.

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are to be sold at the Blasing Starre in
Pauls Churchyard.



DECLARATION

OF THE

AMERICAN PEOPLE

IN FAVOR OF

THE

CONSTITUTION

OF THE

UNITED STATES

AND

IN FAVOR OF

THE

RIGHTS

OF

THE

PEOPLE

OF

THE

UNITED STATES

AND

IN FAVOR OF

THE

To the Right worshipful
maister Henry Warner Esq
quier, & the vertuous Gentlewoman
his wife, T. S. wisheth graces and merite from
God, thorough Christ Iesus, and daily supplie
of all godlinesse, and vertue, the right
directors to, and augmentors of
all true worship.

THe Lord (Right worshipfull)
the most wise disposer of all
actions, hauing giuen vnto
me his least able minister, an
entrance into the Towne of
Maldenhall, to publish there
in the eares of that great people, according
to his grace bestowed vpon me, his glorious
Gospell: I was streightway, after I had some
knowledge of their state, moued with com-
passion towards them, and framed my selfe so
neere as I could, to vse such a familiar, and
plaine kind of teaching, as I thought to serue
most for their vnderstanding and capacitie.
And although I had not granted vnto mee,
(which was neuer yet granted to any faith-
full minister) to please, & approue my doings
to all: yet a fewe skorners set apart, who
seem as the Prophet speaketh, To haue

THE EPISTLE

a couenant with death, and to bee at an agreement with hell, being more deuout to serue Bacchus, then the true God: and therefore can like of no Prophet, except such, as saith an other Scripture, Can walke in a li-
 Mich. 2. 11. ing spirit, and prophesie vnto them of wine, and strong drinke: And a few other which being altogether worldly minded, be frosen in their dregges; which seeme to haue made their large Fen their God; it pleased God to make the rest, likers & allowers of the holy doctrine, wishing to haue the same continued amongst them, and willing to impart something of their substance vnto the disposer, towards his maintenance and liuing. In the behalfe of these, (Sir) I doo vnfaintly thanke & blesse God the Father, Lord of heauen and earth, by his Sonne Christ, conceining no small hope, through his blessing, of their more increasing and growing in faith and godlines, which God grant vnto them for his Christ his sake Amen. In the behalfe of those, I do earnestly pray, inforcing my selfe in all
 Iude. 23. my doctrine, as the Apostle Iude saith, to saue them with feare, and to pull them out of the fire, wishing that at any time God would giue them repentance, that they may come to amendment, out of the snare of the Diuell. But
 if

DEDICATORIE.

if they will not heare this, My soule shall weepe in secrete for their pride, (as the Ierem. 13. 27
 Prophet speaketh) & mine eie shall weepe & drop downe teares to see Gods iudgements vpon them. And now if I might speake of your worship without suspicion of flatterie, & coorrying of fauour, by your diligent attending vpon the hearing, accompanied alwaies with your vertuous wife, most godlily likewise disposed to heare the holy word of God, and so much as might be your whole familie. And by your good countenance most cheerefully shewed vnto me, a poore minister of God, that I may not speake of other your beneficence towards mee, you most evidently declared, not only what loue your selfe had vnto the truth of God, that is his word, & his pure and holy worship, but also your care by your godly exāple to draw others to like and allow of the same, that so Christ Iesus might be enterreined & his kingdome erected at Mildenhall. And I cannot forget how (which did declare your desire and care to haue the word of Gods grace, that is the Gospel continued at Mildenhall, for the saluation of the people) you spake to the Right honorable the Lord North, comming ouer to his house at Mildenhall, not only to shew me his

THE EPISTLE

fauourable countenance, for my continuance
 at Mildenhall, but also to procure me a more
 ample, and large salery and stipend: which
 thing his Honour, of his godly disposition vn-
 to Religion, was willing to doo. In conside-
 ration of these things, as they concerne Gods
 glorie, first I giue God hartie thanks: Second-
 ly as they concerne the helpe of me his Mini-
 ster, not otherwise knowing how to requite a-
 ny way your Worships good will, as a testi-
 monie of a gratefull minde, I bestowe vpon
 your Worship, & the vertuous Gentlewoman
 your wife, a litle Catechisme, which I haue
 lately made, in my small iudgement, not alto-
 gether vnfit (for indeed I laboured to make
 it fit) for the state of the inhabitants of Mil-
 denhall, not for any great vse of your selues
 (for I verily perswade my selfe, that you
 haue not now neede to learne the first prin-
 ciples of the word of God, but are able to dis-
 iest much stronger meat,) but for the vse of
 your babes, your two sonnes, and daughter,
 and others which afterwards it may please
 God to giue, and blesse you withall, whome I
 doo not doubt, to be instructed in the prin-
 ciples of Religion, so soone as they haue laid
 away their stammering tongues, according to
 Gods commaundement giuen to all parents,
 without

Without exception of degree, and condition Psal. 78. Yet
in the world, it will be vnto you both, no lesse 5, 6, 7.
the care and studie: which that it may be so, Ephes. 6. 4.
I shall daily pray. Accept (good Sir) of this
mine enterprise, as I trust you will, And thus
I take my leaue, beseeching God that yee doo
none euill, that his good graces may be multi-
plied vpon you, and that your whole spirit,
soule, and bodie, may be kept blamelesse vnto
the coming of our Lord Iesus Christ.

Your worships in all godly
dutifulnes most readie
Thomas Scule.

*I the Christian Reader, and
especiallie to the Inhabitanes of Mil-
denhall in the Countie of Suffolke, for
whose cause chiefly this little Ca-
techisme was written, grace,
mercie, and peace.*



After so many Catechismes
of so many good and god-
ly men had beene already
published in our Church,
if thou demaundest why
nowe I doe aduenture the
publishing of this of mine, as though I
would seem to accuse them of some neg-
ligence; or want in that behalfe, or to ad-
vnto them: I aunswere, that my mind was
free from any such purpose. But as they,
in studie and care I do not doubt, to fur-
ther religion and godlinesse, did take li-
bertie vnto themselues, in forme as they
be extant, to frame and set forth theirs,
so haue I done. They haue written some
largely, some briefly, and some haue kept
a meane betweene long and short, and I
haue laboured, if not to bee the briefest,
yet to come as neere it as I might. They
some haue quoted for confirmation in
their margent, some haue omitted quota-
tions

To the Christian Reader.

tions, and some haue prooues set forth at large by directions alphabeticall; as euery one of them thought best, so haue they proceeded. I haue made prooue of euery answere immediately vpon the answere, and almost made the wordes of the text the answere, hoping thereby the more to allure the reader and hearer. God make me partaker of my hope, and my godlie brethren of theirs. And thou (good Reader) remember, in the bowels of Christ I beseech thee, that the more paines I & my brethren bestow for thine instruction by preaching & writing, the more and grieuous shal be thy condemnation if thou profit not by it, which thing would be our griefe. Consider what I say, & the Lord giue thee vnderstanding.

Thine in Christ,
Th. Settle.

The first of these is the fact that the
 government has been unable to
 maintain a stable currency. The
 value of the dollar has fallen
 sharply since 1929, and this
 has led to a loss of confidence
 in the government's financial
 policy. The second is the fact
 that the government has been
 unable to maintain a stable
 budget. The government has
 run a large deficit for many
 years, and this has led to a
 loss of confidence in the
 government's financial policy.

A CATECHISME,
briefly vnfoulding the mysterie of
our redemption by Christ, with
other necessary points of Diuini-
tie thereunto annexed.

Question.



HO made you, and to what
end were you made?

Answer.

God, & for his glory (as saith
the Prophet Esay) chapter Esay. 43. vs

43. I created him for my glorie, formed him
and made him. 7. 21.

Quest. What is God?

Ans. Euen as (proclaiming his owne
name in Exodus 34.) he describeth him-
selfe, saying: The Lord, the Lord, strong mer-
cifull, and gracious, slowe to anger, and abun-
dant in goodnes and truth, reseruing mercie
for thousands, forgiving iniquitie, transgres-
sion, and sinne and not making the wicked in-
nocent. In the fourth of the gospell after
Iohn, he is said to be a spirit. In Exodus
the first, he calleth his owne name Iehou-
uah, which is as much to say, as one that
hath his being of himselfe: which name
importeth his everlastingnes.

Exod. 34. vs.
5. 6.

Iohn. 4. vs. 4.
Exod. 6. 3.
Iehoua what
it doth sig-
nifie.

Quest.

A brieffe Catechisme

Qu. What can you say further concerning God?

An. Verily that he is three distinct persons, that is, Father, Sonne, and holie ghost, and yet in substance one God one lie. As Iohn the Apostle evidently teacheth in the fift chap. of his first Epistle, *1. Iohn. 5. v. 7* saying: *For there are three which beare record in heauen, the Father, the worde, and the holy Ghost: and these three are one.*

Qu. How doe you proue that the holy Ghost is God?

Matt. 28. 19. **An.** In 28. of Mathew, Christ commaundeth to baptize in the name of the holie Ghost. Now this is certaine, & baptisme *1. Cor. 1. ver. 14. 15.* is to be ministred in no name, but in the name of God. But it being commaunded to bee ministred in the name of the holie ghost, doth manifestly proue that & holie Ghost is God. In the 5. of the Actes, Peter saith vnto Ananias: *Why hast thou filled thine hart that thou shouldst lye to the Holy Ghost? &c.* How is it thou hast conceived this thing in thine hart? Thou hast not lyled vnto men, but vnto God. This place also proueth in plaine words that the Holie ghost is God.

Qu. You said euen now that God made you,

of our Redemption.

you, and you shewed to what end: shew now in what state he made you.

An. According to his owne image, that is to say, in righteousness and true holiness, as Paule expoundeth it in the 4. to the Ephesians, calling it being repaired in Gods electe by the spirite, in other words the new man. Ephes. 4. 24.

Qu. Doe you continue in that state of righteousness and true holinesse wherein you were at the first by God created?

An. No verily: For Paule witnesseth in the 3. to the Romaines, that all haue sinned and are deprived of the glorie of God. And in the second to the Ephesians the same Apostle saith, y they as wel as others were by nature y childre of wrath. And as Dauid in the 51. psalme confesseth, so may all others, that they were conceived and borne in sinne. Rom. 3. 23. Ephes. 2. 3. Gal. 5. 5.

Qu. You said euen now that you were made after the Image of God righteous and holy, and nowe yee confesse that ye were borne a sinner: how can this be?

Ans. Adam the first man was created after the Image of God righteous & holie, and so I, and al other in him our first parent, were created righteous and holie:

A briefe Catechisme

Ite: But when he by his sinne, in eating the forbidden fruite, made himselfe vnrigh-
teous and vnholý, then I, and all the
world being then in his loines, (for *who*
saith Iob in the 14. chapiter of his booke,
Iob. 14. 4. can bring a cleane thing out of filthinesse)
were made vnrigh-
teous and vnholý.
And to proue that man was made righ-
teous at the beginning, the Preacher
saith in the 7. of his booke: *Onely loe, this*
Eccles. 7. 27. haue I found, that God hath made man righ-
teous; But they haue sought many inuentions:

Qu. Do you then affirme that the sinne
which Adam committed is also your sin?

An. Yea verily: for so affirmeth holie
Scripture in the 5. to the Romaines: *By*
one mans disobedience many (that is all) be-
Rom. 5. 19. came sinners. And againe in the same cha-
piter. *By the offence of one the fault came on*
Rom. 5. 18. all men. Yea, & a little befoze in the same
chapter the apostle saith, that Death raig-
ned from Adam to Moses, *euen ouer them*
Rom. 5. 14. also that sinned not, after the like manner of
the transgression of Adam: he meanneth e-
uen the very babes and young sucking
childzen, to bee by Adams sinne subiects
into death and damnation.

Qu. Doe you thinke, that if your sinne

of our Redemption.

In *Adam* in eating the forbidden fruite, were not laid vnto your charge, that you should bee righteous and holie, and free from sinne?

An. No verily: for the scripture crieth out euerie where to the contrarie. Our nature was so poisoned thorow Adams sinne, that we can do nothing but sinne. As it is written in Genesis the first: *The Lorde sawe that the wickednesse of man was great in the earth, and all the imaginations* Genes. 6. 5. *of the thoughts of his heart were onely euill continually.* And Paule confesseth saying in the 7. to the Romaines: *I knowe that in mee (that is in my flesh) dwelleth no good thing; for to will is present with mee, but I find no meanes to performe that is good.* And againe in the 8. to the Romaines, it is saide, that *The Lawe is weake thorow the flesh,* that is to say, that the flesh by reason of the corruption thereof, and weakness, is not of abilitie to performe the Lawe, which Lawe was ingrauen in Adams hart. Finally, we may all that are descended of Adams race, cry out as it is in the 130. psalme: *If thou (O Lorde) straitlye markest iniquities, O Lorde, who shall stand?*

No free will in man since Adams fall, of abilitie to do good.

Psalm 130. 3.

Quest.

A brieft Catechisme

Qu. What then is the state and condition of you, and all other, through your sinne in Adam, and your owne daily sins, by reason of your corruption of nature drawne from Adam?

An. Most woollfull truly & miserable is mine, and the state of all men else in themselves because of sin: for it is written
Rom. 5. 18. *ten in the 5. to the Romaines: By the offence of one the fault came on all men to condemnation. And againe in the 2. to the Romaines: Tribulation & anguish shall be vpon the soule of euery man that doth euill.*
Rom. 2. 9.

Qu. Set forth yet more fully the punishment of sinne, and the state of condemnation.

Qu. In the 30. chapter of Esai it is said, I'ophet (which by a borrowed speech is Hell) is prepared of old, it is euen prepared for the king, he hath made it deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a riuer of brimstone dooth kindle it. In the 66. of the
Esai. 30. 33. same Prophet, it is also said: And they (that is the godly) shall go forth, and looke vpon the carcasses of the men that haue transgressed against me, for their worme shall not die, neyther shall their fire be quenched, and they

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they shall be an abhorring to all flesh. In the 8. of Mathew it is saide, The children of Math, 8, 12.
the kingdome (that is the Iewes) shall be cast out into vtter darkenesse, where shall be weeping and gnashing of teeth. In the 21. of the Revelation it is written, that The fearefull, vnbeleeuing, and abhominable shall Reuel, 21, 8.
have their portion in the lake which burneth with fire and brimstone, which is the second death. In consideration of which extre-
mie punishment, the wicked at the coming of Christ shall say, as it is in the 6. of the Revelation, to the mountains & to the rocks, Fall vpon vs, & hide vs from the Reuel, 6, & se
presence of him that sitteth on the throne, and 16, 17.
from the wrath of the Lambe, for the great day of his wrath is come, and who canne stand?

Qu. O most wofull depth of miserie, and cruell calamitie because of sinne, but is there no meane to auoyde this woe?

Ans. One onely meanes to escape is Act, 4, 12.
prouided by God.

Qu. Shew what it is?

Ans. God straightway after Adams fall, raised him and all other his elect vp againe vnto hope by the promise of a sa-

A brieſe Catechiſme

Gen, 3, 15. labour, to vanquiſh the power of **Sathan**, & to ſet the entyralled free: as appeareth in **Genesis 3.** where it is denouced againſt **Sathan**, that *The ſeede of the woman ſhould bruſe his head.*

Qu. Did any deſerte of **Adam** mooue God hereunto?

An. None at all. It was onely Gods loue, pitie, and compaſſion that procured this ſaluation: As it is wriſſten in the 3 of **Iohns** goſpel; God ſo loved the world, that he gaue his onely begotten ſonne, that euery one that beleeueth in him might not periſhe but haue eternall life. And againe in **Rom, 5, ver, 8** mans 5. But God ſetteth out his loue towards vs, ſeeing that while we were yet ſinners (yea and a little after **Enemies**) **Chriſt** dyed for vs.

Qu. What natures were in **Chriſt**?

An. Two. The nature of man, and the nature of God in one perſon: As it is proued by theſe wordes in **Romanes 9.** Of whome (that is of the **Iſralites**) concerning the fleſh **Chriſt** came, who is God ouer all, bleſſed for euer.

Qu. Why was it needfull that our Redeemer ſhould be man?

An. That God might ſatiſſie his Juſtice,

of our Redemption.

like in punishing man (as he threatened if his commandment should be broken when he gaue it first to Adam) for that which man had offended. Which thing the Apostle seemeth to say in Hebrews 2. where he saith: Forasmuch as the children Heb. 2. vers⁷
 were partakers of flesh and blood, he also him 14, 15, 16, 17
 selfe tooke part with them, that he might destroy through death him that had the power of death (that is the diuell) and that he might deliuer all them which for feare of death were all their life time subiect vnto bondage. And Peter saith in the third chapter of his first Epistle: Christ hath once 1. Pet. 3. 18
 suffered for sinners, the iust for the vniust to bring vs to good.

Qu. Why was it necessary that our redeemer should be God?

An. To the intent that the infirmities of his manhood might be sustained by his Godhead, that so he might overcome death, & the sorrows of death. And therefore it is saide in Romans 1. that He was Rom. 1. 4
 declared mightily to be the sonne of God, touching the spirit of sanctification, by his resurrection from the dead. And againe the same Apostle saith in 2. Corinthians chapter 13. For although hee was crucified according 2. Cor. 13. 4
 23 2 cording

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according to his infirmities (that is his humane body) yet doth he lyue by the power of God. If hee had bene but onely man, he could not haue ouercome death, and therefore Peter in the third chapiter of his first epistle, ascribeth the quickning of Christ (that is the raising of his body frō death) to the spirit, that is to the diuine power.

1. Pet. 3. 18.

Q. Was Christ himselfe who was borne of a sinfull woman, free from the contagion and infection of sinne? You alledged out of Iob the 14. chapiter, That none could bring that is pure out of filthynesse.

An. If Christ had not bene free from the infection of sin, he had bene vnmeet to haue ransomed and deliuered other there from; And therefore it is saide in the 7. to the Hebrewes, that Such an high Priest it becomes vs to haue, as is holy, harmlesse, vndefiled, seperate from sinners, & made higher then the heauens. And in the fift of the 2. to the Corinthians Paule saith, He was made sinne for vs which knew no sinne. And therefore to the intent he might bee free from sinne, he was conceived in the wombe of the virgine, as appeareth in the first of Luke, by the holy ghost.

Heb. 7. 26.

2. Cor. 5. 21.

Luke 1. 35.

Q. Doc

of our Redemption.

Q. Doe you thinke that the bodily death which Christ did suffer, was sufficient to deliuer all mankind from the punishment due both to their bodies and soules?

A. Notwithstanding that the Scripture often times ascribeth forgiveness of sinnes, & our redemption to the shedding of his blood, as in the first to the Ephesi-
ans; *By whom we haue redemption through his blood, euen the forgiveness of sins.* And in the first chap. of the first epistle of Peter *Knowing that you were not redeemed with corruptible things, as silver and gold, from your vaine conversation, received by the traditions of the Fathers: but with the precious blood of Christ, as of a lambe undefiled, and without spot, and many such like places.* Yet we are alwaies to vnderstand, that a speciall part of our redemption consisteth in the sufferings of his soule. For therein he bickered, & had combat with all the powers of hell & damnation, which was due for our sins, the things, horrors & sorrows (as Peter Acts 2. calleth them) whereof, caused him to sweat drops like water & blood, trickling downe from his body: so great was his agony, as Luke Luke 22, 44

Ephes. 1. 7.

1. Pet. 1. 18, 19.

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in the 22. chapter recordeth, when the angels came to comfort him. Again, upon the crosse the wrath of God did so presse his soule for our sinnes, that for extreme anguish this pitifull exclamation was wrested from his mouth; *My God, my God, why hast thou forsaken me?* Who can think that these strong cryings & teares, as in Hebrews 5. they are tearmed, were ever in the Son of God, for & because of a bodily death, which we do see many weak men (yea, which suffer for no good cause amongst vs) most constantly to endure. In these his sufferings he hath spoiled death & hell, as it is written in thine ordering wise; *O Death, I will be thy death, O grave, I will be thy destruction.* And againe in Collosians 2. *And hee hath spoiled the principallities and powers, and hath made shew of them openly, and triumphed ouer them in the same crosse.*

Q4. But nowe sith none can enjoy the ioies of heaven and eternal life, but those that fulfill the will of God, and perfect obedience vnto his Lawe. Howe shall wee poore sinners doe in this behalfe?

An. The goodnes of our God hath in this

of our Redemption.

This behalfe also provided for vs. raising
 vp for vs a mightie saluation. The Apo-
 stle saith in the 4. to the Galathians, that
 Christ was made vnder the law, that he might
 redeeme them which were vnder the law,
 that they might receiue the adoption of sons.
 And againe he saith in the second to the
 Collosians, And you which were deade in
 sinnes, and in the vncircumcision of your flesh
 hath he quickned together with him, (that is
 Christ) forgiving all your trespasses, and
 putting out the hande writing of ordinances
 that was against vs, which was contrarie to
 vs, he euen tooke it out of the way, and faste-
 ned it vnto his crosse. Againe, in Romans
 the 10. Christ is the end of the law for righ-
 teousnes vnto euery one that beleueth. Last-
 ly in 1. Corinthians 1. it is said, that Christ
 is made of God our wisdom, righteousness,
 sanctification, & redemption (that is to say)
 that whatsoeuer we haue neede of to the
 obtaining of eternal life & saluation, we
 haue it in him as in a full fraught and
 plentifull storehouse.

Gal, 4, v. 4. 5.

Collos. 2, ver.
13, 14, 15.

1 Rom, 10, 4

1, Cor, 1, 30.

Qⁿ. Doth this saluatiō pertain to all,
 and shall all be partakers of the same?

An. The saluation is offered to all,
 but none shal haue it but those y^e beleue.

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Mark. 16. 15 As it is written in the 16. of the gospell after Marke: Go ye into all the world, and preach the gospell to every creature, He that shall beleue and be baptizd shall be saved, and he that wil not beleue shall be damned.

Q. What is it to beleue?

**Rom. 4. y^{sc}
21.**

Rom. 4. 23.

An. To beleue, is to bee fully persuaded that God the father, which hath made me the promise of saluation in his Sonne, wil faithfully performe his promise vnto me. For as Abraham hauing Gods promise made vnto him, as the Apostle affirmeth in the 4. to the Romans did not doubt of the promise through vnbeliefe, but was strengthened in f^r faith, and gaue glozy to God, being fully assured, that he which had promised was also able to do it: even so also wee hauing Gods promise: (for saith the apostle in the same place, it is not written for him onlie, but also for vs) must not doubt of the promise through vnbeliefe, but bee fully assured to obtaine it, God being both able and faithfull.

Q. How is faith wrought in men?

An. Three things especially for the working of faith are to bee noted from the Scripture. First the preaching of Gods

of our Redemption,

Gods word : For saith the Apostle Ro-
mans the 10. *How shall they heare without* Rom. 10, 14.
a preacher, and how shall they preach except
they be sent, &c. Then faith is by hearing
and hearing by the word of God. And as
gaine in the 1. Corinthians. 1. *It pleased* 1. Cor. 1. 21.
God by the foolishnesse of preaching to save
them that beleue. Also Iohn the 11. *I pray* Iohn. 11. 20.
not (saith Christ) for these (my disciples)
alone, but for them also which shall beleue
in me through their word, that is their prea-
ching.

Qu. What is the second thing that you
note from the scriptures to be necessary
to the begetting of faith?

An. The second is, that he which
preacheth be sent & authorized of God.
For how (saith the Apostle in the 10. to
the Romans) *shall they preach except they* Rom. 10. 14.
be sent? Again the Prophet Ieremie in
his 23. chapter saith: *I sent them not nor* Iere. 23, 32.
commanded them, therefore they bring no pro-
fit to this people. Our saviour Christ saith
in the 10. of Iohn: *That he that entereth* Iohn. 10. 1.
not in by the doore into the sheepefold, but
climeth vp some otherway he is a theefe and
a robber. And in the 10. verse he saith,
That a theefe commeth not but for to steale.

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to kill and to destroy, so farre is it of that they shall beget men to the faith. Iob calleth such a messenger a mā of a thousand in his 33. chapter.

Qⁿ. What is the third thing?

Aⁿ. The working of the Holy ghost in the ministrat[i]on of the word with power in the hearers harts, as by these places of Scripture is, and by many other may be proued. Paule in the fourth chapter of his former Epistle to the Corinthians threathning to come to Corinth, to make triall of the doctrine of the false Apostles, which were so highly extolled, and of the effectualnesse thereof affirmeth, that the kingdome of God (that is the ministrie of the Gospell) stands not in word but in the power of the Spirit. In the second chapter of the same Epistle he saith; Neither stood my word and my preaching in the i. rising speech of mans wisdom, but in plaine evidence of the spirit and power, that your faith might not bee in the wisdom of men but in the power of God. Again in the former Epistle to the Thessalonians the first chapter: For our gospell was not vn-
to you in word onely, but also in power
and

1. Cor. 4. 7.
19, 20.

2. Cor. 1, 4.

1. Thess. 1, 5.

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and in the Holy ghost. In all these three places Paule setteth forth the power of the Holy ghost in begetting of faith by the outward ministration of his preaching. In the fifth chapter to the Galathians Paule saith: The fruit of the spirit Galat. 5. 22. is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance.

Q. What men are meet for the planting of faith?

A. Those onely that haue a feeling of their owne miserie and woe, due from Gods iustice for their sinnes. For those onely doth Christ call in the clement of Mathew, saying: Come vnto me all ye that are weary and laden and I will refresh you. In the second of the Acts we read that these that were pricked in their hearts, and said vnto Peter and the other Apostles, Men and brethren what shall we do, immediately after beleued. Acts. 2. vs. 37, 38, 39.

Q. To what head or point of religion do you refer this sorrow and trembling conceived of the sight of Gods displeasure for sinne.

A. To the point of Repentance, Acts. 2. vs. 7. as a foregoer thereof in the elect.

Q.

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Qⁿ. What is Repentance?

What Re-
pentance is.

John. 3. 3.

Titus. 2. ¶
11, 12.

Coloss. 2. ¶
11, 12.

An. Repentance is a turning frō sin vnto God, that is to say, a framing of our whole life to obey him. And þ word that the Scripture bleth most commonly to expresse it by, doth signifie a change or alteration of the minde. That new birth which our saviour Christ speaketh of in the 3. of Iohn vnto Nicodemus is nothing but Repentance. It is called Regeneration. Regeneration or Repentance hath two parts represented in baptism, that is, Dying vnto sinne, called mortification, termed in the Scripture circumcision of the hart: And newnesse of life. Both these partes of repentance are in sundrie places of the Scriptures expressed. As in the 2. chapter vnto Titus in these wordes: For that grace of God that bringeth saluation vnto all men, hath appeared, and teacheth vs, to deny vngodlines, and worldly lusts, (this is mortification) and to liue soberly, righteously, and godly in this present world (this is newnesse of life.) In the 2. to the Colossians these two parts are also expressed, where the Apostle saith: In whom also ye are circumcised with circumcisiō made without hands.

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by putting off the sinfull body of the flesh through the circumcision of Christ, in that ye are buried with him thorough baptisme. in whom ye are also raised vp together through the faith of the operation of God. In the 6. of the epistle to the Romans, and in the 4. of the first epistle of Peter, both these parts are manifestly expressed: the one proceedeth of the force of Christs death, the other of his resurrection.

Ephes. 4. v. 22, 23, 24.

Rom. 6. 4.

1. Pet. 4. v. 1, 2.

*Phil. 3, 10.

Qu. How is repentance wrought in mans hart?

An. By the holy ghost in preaching of the lawes and the gospel. Except a man (saith Christ) be borne of water and the Holy ghost he cannot enter into the kingdome of God. Againe Paule saith in the 6. of his first epistle to the Corinthians: And such were some of you, but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, by the spirit of our God. And againe in the 3. chapter of the second epistle to the Corinthians: But we all behold as in a mirrour the glory of the Lord with open face, and are chaunged into the same image from glory to glory as by the spirit of the Lord.

John. 3, 5.

1. Cor. 6. 11.

2. Cor. 3, 18.

Qu. You haue proued that Repentance

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is the worke of the Holy ghost. Now
proue that it is in the ministry of the law
and the gospel.

Titus. 1. ylc
12, 13.

An. In the chapter of Titus it is
commanded Titus that he should shar-
pely rebuke the Cretians; because one of
their own prophets witnesseth that they
were alwaies tiers, euill beasts, howl-
ling liars, that they may be found in the

Rom. 3. 20.

faith. The whole Scripture (both the law &
the gospel) saith the same Apostle in the

2. Timoth. 3.
ylc 16, 17.

3. of his 2. Epistle to Timothie; it is giuen by
inspiration from God; and is profitable to
conuince, to correct, and to instruct, &c. thus
much for the ministry of the law.

Ioh. 15. 3.

For the gospel: Our Saviour Christ saith
in the sixteenth of Iohn: None are yet
cleane through the word that I haue spoken
vnto you. Also Peter saith in the 1. chap-
ter of his first epistle: Being borne againe

1. Pet. 1. 23.

not of mortall seede but of immortall by the
word of God which liueth in the eternitie. And
in the 1. of the Acts, it is witnessed that Paul
was sent by Iesus Christ by preaching
the gospel vnto the Gentiles; To open

Acts. 26. 18.

their eyes, that they might turne from dark-
nes to light, and from the power of Satan to
God; that they might receiue forgiveness of
sinnes,

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sinnes, & inheritance among them that were sanctified by faith in him. Thus it is plaine that Repentance is the worke of the Holy ghost, by the ministry of the law and the gospell.

Qu. Whether is faith before Repentance, or Repentance before faith?

An. The question is busie: there is no doubt but faith & repentance are very nigh adioined, as touching their beginning, as is the cause and the effect. Let it suffice vs to know, that when a sinner thorow the preaching of the lawe is shewne downe to the sight of his deserved damnation, by the auenging iustice of God, that the (if he be Gods elect) faith in Gods promise of saluation in Christ is wrought in him by the preaching of the gospell: wherupon followeth an hatred of sinne and care to auoid it, a loue of righteousness and care to doe it, which are especiall effects of repentance in token of thankfulness for saluation by Christ. The Scripture in sundry places doth ascribe sanctification and purging of the hart vnto faith. As in the twentie and six of the Acts: *That they may receiue* Act. 26, 18 *forgiuenes of sinnes, and inheritance among them*

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them which are sanctified by faith in mee. Again in the 15. He put no difference betweene vs and them after that by faith he had purged their hearts. Now Sanctification, regeneration, & repentance being all one, it followeth that they are effects of faith. Further because without faith (as the Apostle saith in the 11. to the Hebrewes) it is impossible to please God: & in another place, What soeuer is not of faith is sinne. We haue most warrant to think that faith is before repentance: Notwithstanding some writers are of mind that some part of repentance goeth before faith, and some part followeth as an effect therof.

Qu. When ceaseth repentance in men?

An. When men cease altogether to sin: But sin doth not cease to be in the most holy man so long as he liueth, therefore men must continue repentance so long as they liue. It is written in Genesis the 8. For the imagination of man's heart is euill euen from his youth. And in James the 3. In many things wee sinne all. And in the 5. to the Galathians: The flesh lusteth against the spirit, & the spirit against the flesh; and these are contrarye one to the other,

Hebr. 11, 6.

Rom. 14, 23

Gen. 8, 21.

James. 3, 2.

Galat. 5, 17.

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either, so that ye cannot do the same things ye would. Wee are commaunded to pray continually by Christ: Forgiue vs our Math. 6. trespasses as wee forgiue them that trespass &c.

Qu. Do you hold it for a certaine truth that men are iustified onely by Christ, and that the works of sanctification and newnesse of life begun in vs, doo merit nothing concerning the worke of our saluation?

An. I hold it for an undoubted truth, that the whole worke of our saluation is wrought in the person of Christ without vs, and without all respect of our works, either before or after repētance, whatsoeuer the Papists prate. But yet there are many places of Scripture which doo seeme to giue something to works to the obtaining of saluation: As the 15. Psalm; Lord wha shall rest vpon thy *psal. 15. vñ* holy mountaine: He that walketh vprightly. *1, 2, 3.* and worketh righteousness and speaketh the truth in his hart. Againe the 24. Psalm: Who shall ascend into the mountaine of the *psal. 24. vñ* Lord, and whos shall stand in his holy place. *3, 4.* Euen hee that hath innocent handes and a pure hart &c. Againe Esay the 26. Who among

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Esay. 33. *Y^e among vs shal dwell with the deuouring fier,*
 14, 15. *who among vs shal dwell with the euerlasting*
burnings, he that walketh in iustice, & spea-
keth righteous things, refusing gaine of op-
 Psalm. 50, 23 *pressio, &c. Againe Psalme 50. And to him*
that disposeth his way aright will I shew the
 Math. 7. *Y^e saluation of God. Againe Math. 7. Not euery*
 21, 22. *one that saith vnto me Lord, Lord, shall enter*
into the kingdome of heauen, but he that doth
the will of my father which is in heauen. As
 Iohn. 5. *Y^e gaine Iohn 5. For the howre shal come in the*
 28, 29. *which at that are in the graues shal heare his*
voice & they shall come forth, they that haue
done good vnto the resurrection of life, but
they that haue done euil vnto the resurrectio
 Mat. 25. *Y^e of condemnation. Againe Math. 25. Come ye*
 34, 35. *blessed of my father inherite ye the kingdome*
prepared for you from the beginning of the
world, for I was an hungred and ye gaue me
meat, I thirsted & ye gaue me drinke, I was a
stranger and ye lodged me, I was naked & ye
clothed me, I was sicke & ye visited me, I was
in prison & ye came vnto me. And there be
many such like. I answer vnto these pla-
ces, & al such like in the scripture (which
answer if it be marked of y^e simple, may
be a keie vnto them to open much of the
Scripture, and may inable them to stop
the

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the Papists mouths,) that these places
do not set downe & expresse the causes
of saluation, and of eternall life : but de-
scribe & point out who they be that shal
be saued, by the effects that follow faith,
& repentance. The Apostle termeth good
works the fruits, not the causes of righ-
teousnes in the 1. to the Philippias, wher philip. 1, 12.
he praieth that they may be filled with
fruits of righteousness, which are by Je-
sus Christ to the glozy of God. But whē good works
the Scripture setteth downe the causes
of saluation, & why men are saued, & ob-
taine eternall life, it gineth all to Christ
Jesus. As by these places following, and
many such like, & none to the contrary
appeareth. Acts 4. This is the stone cast aside Acts. 4. y^e
of you builders which is the head of the cor- 11, 12.
ner, neither is the saluation in any other, for
among men there is giue none other name vn-
der heauen wherby we must be saued. Hebr.
the 7. But this man (meaning Christ) be Hebr. 7, 25.
cause he endureth euer, hath an euerlasting
priesthood. Wherefore he is able perfectly to
saue them that come vnto God by him, seeing
he euer liueth to make intercession for vs.
Hebrews the 10. For with one offering hath Hebr. 10, 14.
he cōsecrated for euer thē that are sanctified.

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Hebr. 9. 28. Hebrewes the 9. So Chriſt was once offered to take away the ſinnes of many, and vnto them that looke for him ſhall he appeare the ſecond time without ſinne vnto ſaluation.

Rom. 3. Romans 3: To him that worketh the wages is not imputed of fauour, but of debt; but to him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteousnes.

Ephel. 2. vſc 8, 9. Ephesians the 2. For by grace are ye ſaued through faith & that not of your ſelues, it is the gift of God; not of works that me may boast.

Philipp. 3. Philippias 3. Paul ſaith, Touching the righteousneſſe that is in the lawes I was vnrebukeable: But the things

7, 8, 9, 10, all things but loſſe, for the excellens knowledge ſake of Chriſt Ieſus my Lord, for whom I haue counted all things loſſe, and do iudge them to be but dunge, that I might win Chriſt and might be found in him, that is, not hauing mine owne righteousnes which is by the law, but that which is through the faith of Chriſt eue the righteousnes which is of God through faith. And the Scriptures are almoſt infinit that make to this purpoſe.

Qu. What meaneth this phraſe of ſpeech ſo much vſed in Scripture we are iuſtified

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justified by faith?

An. It meaneth nothing else, but that God accompteth and acknowledgeth vs for righteous and holy in Christ (in whome, as the Apostle saith in the first of the second Epistle to the Corinthians, all the promises of God are yea, and Amen,) whom we lay hold on by faith, and applie vnto our soules against all terrors of sinne, death, and damnation, and so haue peace with God, who hath said from heauen that in him he is well pleased.

Roman. 5.

Yse 1, 2.

Math. 9, 19.

Q. Now seeing there is such abundance of saluation in Christ, why do not all lay hold of it?

An. No man (saith Christ) cometh vnto mee except my father draw him. And againe he saith in the tenth of Iohn: But yet beleeue not: for yee are not of my sheepe.

Iohn. 6, 44.

Iohn. 6, 37.

Iohn. 10, 26.

Q. Now seeing none can be saued but those that haue repētance towards God, and faith towards our Lord Iesus Christ, tell me how a man may know certainly that he hath faith and Repentance?

An. If he can say in true feeling, The good that I would doo that I doo not, and

Rom. 7, 19.

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- the euill that I would not doo, that I doo,*
- Math. 5.** with Paule in the 7. to the Romans, and mourne vnder the burden of his sinne.
- Rom. 8, 16.** If he delite in the lawe of God in the inner man.
- Rom. 8, 14.** If he be led by the spirit of God.
- Galat. 5, 24.** If he haue crucified the flesh with the affections of the flesh.
- Galat. 6, 15.** If he walke according to the rule of a new creature, & be a new creature, peace shall be vpon him, & mercie, as saith the Apostle.
- 1. Col. 3, 12.** If he can say with the Apostle, *This is my reioycing the testimonie of my conscience, that in simplicitie, & godly purenes, and not in fleshly wisdom, but by the grace of God, I haue had my conuersation in the world.*
- If he haue true loue towardes the brethren, even to be grieved in their griefes, and ioyfull in their good: and carefull to helpe them in christian compassion, by easing their grieues, and furthering their good; it is a true marke of the child of God. And thereby (saith
- 1. Iohn. 3, 19** Iohn) we know that we are of the truth, and shall before him (that is God) assure our hearts. And in 1. Iohn. 4. he saith: Herby we know that he dwelleth in vs, and we in him, because he hath giuen vs of his spirit, that is the
- the

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the fruits of his spirit. And if any haue **Roman. 8.**
not the fruits of the spirit the same is
none of his. *The fruits of the spirit are, as*
appeareth in Galathians 5. loue, ioy, peace, **Galat. 5. 22.**
long suffering, gentlenes, goodnes, faith meek-
nes, &c. If a mā by these notes examine
himselſe he may iudge of his repentance.
If any man haue not repented he is di-
ligently to attend vpon the holy mini-
ſtry of the law & the goſpel that he may
be called in Gods good time.

Qu. How may Gods people know a
faithfull man?

An. By 3. marks ſpecially. Firſt by his
profeſſing & frequenting of the publike
worſhip of God, when it may be had. As
in **Romans 10.** *For if thou ſhalt confeſſe with* **Rom. 10, 9.**
thy mouth the Lord Ieſus, & belecue with thy
hart that God raiſed him from the dead, thou
ſhalt be ſaued. And in **1. Peter. 3.** *Be redie al- **1. Pet. 3. 15.**
waies to giue an answer to euery mā that af-
ſeketh you a reaſon of that hope that is in you.
Our ſauour Chriſt ſaith in **Iohn. 8.** *He*
that is of God heareth Gods word. **Iohn. 8, 47.**
Secondly by his honeſt & godly conuerſation a-
mong men: for Paule ſaith, *The Lord know-* **2. Tim. 2.**
eth who are his, & let euery one that nameth **ſc 15.**
*the name of Chriſt departe from iniquitie.**

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James. 2. 18. *Shew me (saith James in the second of his Epistle) thy faith by thy works, and I will shewe thee my faith by my workes. Where he plainely sheweth, that if good works be alway, there is no faith. Yee shall know them (saith Christ) by their fruit, for a good tree bringeth forth good fruit, &c.*

Math. 7. verse, 16, 20. *Whoso by true Christ; an loue: Hereby (saith Christ in the 13. of Iohn) shall all men know that ye are my disciples if ye haue loue one to an other. These are three sure markes to know a faithfull man by so farre as man may iudge. Hypocrites God will either display in this world in time, by bringing their sinnes abroad to the view of all men, as he did Symon Magus his sinnes, Iudas, Saules, and many others, or else when the secrets of all mens hearts shall be disclosed, he will throwe those faces into inqueenchable fier with others prepared to condemnation.*

Q. How may a man know an vnfaithfull man and an infidell?

An. By his life vnreformed, & continuance in his wickednes after he is rebuked, & heareth how he ought to walke. *It is not a good tree (saith Christ in the*

Luka. 6. verse 43, 44.

first

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list of Luke) which bringeth forth euill
 fruit, neither an euill tree that bringeth forth
 good fruit. Againe, Iohn saith in his first
 epistle and third chapiter : In this are the 1, Iohn, 3, 10.
 children of God knowne, and the children of
 the deuill, whosoener doth not Righteousnesse
 is not of God. And againe, He that commit-
 teth sinne is of the deuill, Prouerbes 29. Hee
 that hardeneth his necke when he is rebuked, Prou. 29, 1.
 shall sodainly be destroyed, and cannot bee cu-
 red. Psalme 68. Surely God will wound the
 head of his enemies, and the hairy pate of him Psal. 68, 21.
 that walketh in his sinne.

Qu. Now shew what ioyes are prepa-
 red for true Christians?

An. Such as (saith the Apostle in the
 second chapiter of the former Epistle to
 the Corinthians) The eye hath not seene, nei- 1, Cor, 2, 9.
 ther the eare heard, neyther the heart of man
 conceiued, prepared by God for them that loue
 him. Peter in the list of his first Epistle,
 tearmeth those ioyes the incorruptible 1, Peter 3, 4.
 crowne of glozy. In the 21. of the Reuela-
 tion, this ioy is described in the descrip- Reuel, 21, 8,
 tion of newe Ierusalem, buylded of gold 10, 11, 12, 13
 pretious stones, and pearles, &c. where, 14, 15, 16, 17
 by most excellent earthly things is sette 18, 19, 20, 21
 forth the excellencie of those things, 22, 23, 24,
25.
 which

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Hebr. 12, 16.

which passe and excēde mans capacitie.
Wherfore let none of vs be a prophane
person as was Esau, to sell our birth-
right for a messe of pottage, and for the
pleasures of the donghill of this world,
which endure but for a season, to loose
the ioyes and dainties of heauen, which
are eternall. Which thing God graunt
vnto vs for his Christ his sake, to whom
with the Father and the Holy Ghost,
thre persons & one onely God, King of
kings, and Lorde of lordes, who onelie
hath immortalitie, and dwelleth in the
light that no man can attaine vnto,
whom neuer man salve, ney-
ther can see, be honour
and power euerla-
stingly Amen.

The ende of the
Catechisme.

To

To the Christian Reader.

BEcause this Catechisme is verye short, I thought it needfull to adde and adioyne vnto the ende thereof (good Reader) certeine duties requyred by God at the handes of his people, to be performed vnder payne of damnation, and the testimonies of Scripture which proue the same. For surely this naughtye age in performance of dutie is verie remisse & vntoward, perswaded, as it seemeth, that a meere profession of Religion with the lippe is Christianity inough. And what is the speeches of the most part of men in these dayes when they are blamed for their vngodly life, but these & such like? VVhy, God is merciful, men cannot be saints and angels, you are ouer precise & pure. As if it were not written that we are therfore deliuered by Christ from our enemies, Hell, Death, and Damnation, that wee shoulde serue God without feare all the daies of our life in holines and

Luke 1. 176
74. 75.

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Titus 2, y^e
12.

2, Cor, 5.

Heb, 12,

and righteousness before him, and in another place that wee should liue soberly, righteously, and godlye in this presente worlde. And in another place: That if anye bee in Christ, hee must be a new creature. And againe: Follow peace with all men, and holynesse, without the which no man shal see the Lorde. And to the same effecte there are infinite testimonies of holie Scripture; But I would suche mockegods were once mindfull of their twofull state, which maye rather bee termed incarnate Diuels, then Christian me, or members of the holy body of Christ, so long as they continue so desperately nought. I would (good reader) either thine or mine admonition might doe some of them good. Farewell in Christ, and let vs pray in the spirit, for the peace and prosperity of Zion, & our gracions Souereigne.

Thine in Christ,
Th. Settle.

A fardle of Christian duties, needful to be taken vp and borne of all such as trauaile towards eternall life, according as euery of their callings require.

1. That all Christian men and women are bound to go to Church, or the place appointed for Gods worship, namely where Gods word is preached, praiers and Sacraments ministered: & to ioyne themselues in fellowship in those holy exercises of religion, that so they may growe vp in true Christianitie.

But yett shall seeke the place which the *Deut, 12,*
Lorde your God shall choose out of all *verse 5.*
your tribes, to put his name there and there to dwell, & thither thou shalt come. This place was vnder the lawe Ierusalem, or where Gods Arke and tabernacle was pitched. And now since Christes birth, is all places of the worlde where Gods word and sacramentes are truly preached and ministered.

It shall be in the last dayes, that the *Esay 2, ver, 2.*
mountains of the house of the Lord shall be prepared in the top of the mountains,
and

A fardell of Christian duties.

Micha. 4, 1.

and shall be exalted above the hills,
and all nations shall flowe vnto it. And
And many people shall go & say : Come,
and lette vs goe vp to the mountaine of
the Lord to the house of the God of Ja-
cob, and hee will teach vs his wayes,
and we will walke in his pathes.

Zachar. 8, 7.

21, 22.

One must
prouoke an-
other to go
to the assem-
bly.

And they that dwell in one Citie shall
goe vnto another, saying : Up, let vs goe
and pray before the Lord, and seeke the
Lord of hostes: I will go also. Yea, great
people and mightie nations shall come
to seeke the Lord of hostes in Jerusalem,
and to pray before the Lord.

Plal. 94, 7.

1, 6, 7.

Blessed is the man whose strength is
in thee, & whose heart are in thy wayes.
They going through the vale of Baca
make welles therein, &c. They go from
strength to strength, till euerie one ap-
peare before God in Zion. When a
shower of rayne ought not to bee an ex-
cuse for any to absent himselfe from the
holie assemblies, as many a one of our
daintie Christians doe in these dayes
make it.

2. Examples of the meetings of Chri- stians

A fardell of Christian duties:

stians for the hearing of the word,
prayer, and administration of Sa-
craments.

And they continued in the Apostles Acts, 2, 42.
doctrine, and fellowship, & breaking
of bread, and prayers.

And they continued daily with one Acts 2, 46.
acorde in the temple, and breaking of
bread at home.

And daily in the temple, & from house Acts 3, 46.
to house they ceased not to teach and
preach Jesus Christ.

And the next Saboth day came almost Acts 13, 44.
the whole Citty together to heare the
word of God.

And the first day of the weeke the Dis- Acts 20, 7.
riples beeing come together to breake
bread, Paule preached vnto them readie
to depart on the morow, & continued the
preaching vntill midnight.

When ye come togeather therefore 1, Cor, 11, 20.
into one place, this is not to eate the
Lords Supper.

3. Examples of the seruantes of God,
reioicing to go to the assemblies of
God, and to see others goe. And of
the

A fardell of Christian duties.

the seruants of God complaining & sorrowing for the want of the holie assemblies, when as by persecution they were hindered, and of their desires to be there.

psal, 122, y^{sc}
1, 2.

I Reioised when they said to me, we wil go into the house of the Lord. Our feet shall stand in thy gates, O Ierusalem.

psal, 84, verse
1, 2, 3.

O Lord of hostes how amiable are thy tabernacles. My soule longeth, yea and fainteth for the courtes of the Lorde, for my heart and my flesh reioice in the lining God. Yea, the sparrow hath founde her an house, and the swallow a nest for her where she may lay her young, euen by thy altars O Lord of hostes, my king and my God. Blessed are they that may dwell in thine house, they will euer praise thee.

psal, 42, verse
1, 2, 3, 4.

As the Hart brayeth for the rivers of water, so panteth my soule after thee, O God. My soule lusteth for God, euen for the liuing God, when shall I come and appeare before the presence of God. My teares haue bene my meat day & night, while they daily say vnto me, where is thy God. When I remembred these things,

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I poured out my verie heart, because I
had gone with the multitude, and ledde
them into the house of God, &c.

And he said (that is Dauid vnto Saule) ^{1, Sam, 26,}
^{18, 19.} Wherefore doth my Lorde thus perse-
cute his seruant, for what haue I done,
or what euill is in my hande. Nowe
therefore I beseech thee, lette my Lorde
heare the wordes of his seruant. If the
Lorde haue stirred thee vp against mee,
lette him smell the sauour of a Sacri-
fice: But if the children of men haue
done it, cursed be they before the Lorde.
For they haue cast mee out this day
from abyding in the inheritaunce of
the Lord God, saying: goe serue other
Gods.

Hezekia hearing the message of death ^{Esay 38. ysa}
from the Lorde, praied and wept not for ^{1, 2, 3, 18, 19.}
feare of death, but as the whole chapiter
doth euidently declare, because he should
no longer liue to praise God in his sanc-
tuarie, and to growe vp among the peo-
ple of God in more graces to promote
Gods glorie. For sayth hee (after hee
had promise of life) The graue cannot
confesse thee, death cannot praise thee,
they that goe downe into the pitte can-

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not hope for thy truth. But the living,
the living bee shall confesse thee, as I doe
this day: the father to the children shall
declare thy truth.

Psal. 17. 4.

One thing haue I desired of the Lord
that I will require, euen that I maye
dwel in the house of the Lord all y^e daies
of my life, to behold the beauty of y^e Lord
& to visite his temple. Dauid by the beau-
tie of the Lord in this place, meaneth
neth nothing else but y^e hearing of Gods
holy word, praiers, praises, thanksgiuing
& the vse of other Gods ceremonies for
that ministracion appointed.

psal. 84. 10.

For a day in thy courts is better then
a thousand other where: I had rather be
a doore keeper in the house of my God,
then to dwell in the tabernacle of wic-
kednes.

4 That al must heare & receiue Gods
worde.

James I. 21.

Reeiue with meekenes the word that
is grafted in you, which is able to
saue your soules.

1. pet. 2. 2.

As new borne babes desire the sincers
milke of the worde, that you may growe
thereby.

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He that is of God heareth Gods word: Iohn 8, 47.
ye therefore heare them not, because yee
are not of God.

Hee that turneth away his eare from Prou. 28, 9.
hearing the lawe, euen his prayer shalbe
abhorminable.

Despise not prophesying. 1, Thes. 5, 20

He that despiseth the word shall be de- Prou. 13, 13.
stroyed.

5. That Gods worde is effectuell, and
full of power to conuert men, and
to alter their mindes, and cleanse
their hartes.

The lawe of the Lorde is perfect, con- Psal. 19, 7.
uerting the soule.

Now are ye cleane through the worde Iohn 15, 3.
which I haue spoken vnto you.

Sanctifie them with thy truth. Thy Iohn 17, 17.
word is truth.

For I am not ashamed of the gospel of Rom. 1, 16.
Christ, for it is the power of God vnto
saluation to euerie one that beleueth.

For the word of God is liuely, & mighte Heb. 4, 12.
lie in operation, & sharper then anie two
edged sword, & entreth through euen vn-
to y^e diuiding a sunder of the soule & the
spirite, & of the ioints and the marrowe,

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and is a discerner of the thoughtes and the intents of the hart.

2, Cor. 10. x.
5, 6, 7.

Neuerthelesse though wee walke in the flesh, yet we war not after the flesh. For the weapons of our warfare are not carnall, but mightie through God to cast downe holdes, casting downe the imaginations, and euerie high thing that is exalted aboue the glozie of God, & bzinging into captiuitie euerie thought, to the obedience of Christ. And hauing readie & vengeance against al disobedience, when your obedience is fulfilled.

Ierem, 23, 29

Is not my worde euen like a fier, saith the Lord, and like an hammer that breaketh the stone?

Esay 55. x. sc
30, 31.

Surely as the raine commeth downe, and the snowe from the heauen, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may giue seede to the sower, and bread vnto him that eateth. So shall my word be that goeth out of my mouth, it shal not returne vnto me voide, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

1, Cor. 14.
yes. 24, 25.

But if all prophesse, and there come in one

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one that belœueth not or one vnlearned, he is rebuked of all, and is iudged of all: and so are the secretes of his heart made manifest, and so he wil fal downe on his face, and worship God, and say plainely that God is in you indeede.

These places then considered, it will appeare that they which neglect and despise the hearing of the worde preached, cannot be saued, though they trust neuer so much to secret reuelations, they shall shall assoone come to heauen, as hee to Fraunce that will passe the sea without a shippe.

- 6 That for euerie thing that a Christian man doth, hee ought to aske counsell at the worde of God, and make that the rule of al his doings.

Take heede therefore that yee do as the Lord your God hath commanded you: turne not aside to the right hande, nor to the left. Deut. 5, 32.

Whatsoever is not of faith (that is of knowledge from the word) is sinne. Ro m. 14, verse 23.

And when they shall say vnto you, enquire at them that haue a spirit of diuination, & at the southsayers which whis- Esay 8. verse 19, 20.

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per and murmur. Should not a people enquire at their God? From the liuing to the deade, to the lawe and to the testimony, if they speake not according to this word: it is because there is no light in them.

Esay 30, y^c
1, 2

Unto the rebellious children (saith y^e Lord) that take counsell but not of mee, & couer with a couering, but not by my spirit, y^e they may lay sin vpon sin, which walke forth to goe downe into Egypt (they haue not asked at my mouth.)

Examples of Dauid.

Psa. 119, 105

Thy word is a lanterne vnto my feet, and a light vnto my path.

Psal. 119, 24

Also thy testimonies are my delight, & my counsellors.

7 That the worde of God conteineth all things necessary vnto saluation.

psal. 19, 7.

The Law of the Lorde is perfect, conuerting the soule.

2. Tim 3, y^e.

15, 16, 17.

And that thou hast knowne the holie scriptures of a child, which are able to make thee wise vnto saluation, through y^e faith which is in Christ Iesus. For the inhole scripture is giuen by inspiratioⁿ of God, & is profitable to teach, to improue,

to

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to correct, & to instruct in righteousness.
That the man of God may bee absolute,
being made perfect vnto all good works.

Receiue with meekenes the word that James 1, 21,
is grafted in you, which is able to saue
your soules.

Search the scriptures, for in them yet John 5, 39.
thinke to haue eternall life.

Then if eternal life & saluation of our
soules bee obtained by the scriptures, and
doctrine of the worde contained therein,
much good doe the Papistes with the rest
which they get more by the meanes of
traditions and vnwritten verities.

8 Of Magistrates, and first what men
are to be chosen.

Moreover, prouide thou among al the
people men of courage, fearing God, Exod. 18, 21.
men dealing truly, men hating couetous-
nes, & appoint such ouer the to be rulers
ouer thousands, rulers ouer hundreds, &c.

9 That Magistrates are to execute Iu-
stice vprightly towards all.

And I charged your iudges that saith Deut. 1, 16:
time, saying: Heare the causes of
brethren, and iudge righteously betweene

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every man and his brother, & the stranger that is with him, ye shall have no respect of persons, but shall heare the small as well as the great: ye shall not feare the face of man, for the iudgement is Gods.

Leuitic. 19,
verse 15.

Ye shall not do vniustly in iudgement, thou shalt not fauour the person of the poore, nor honour y person of the mighty, but thou shalt iudge thy neighbor iustly.

Exod. 23. 3.

Thou shalt not esteeme a poore man in his cause.

Deut. 17. 18.

Judges & officers shalt thou make thee, and they shall iudge the people with righteous iudgement.

10. That Iudges and magistrates must take no rewardes nor bribes, nor wrest the Lawe.

2. Chron. 19
verse 5, 6, 7.

And he set iudges in the land through out all the strong Cities of Iuda, citie by citie: And said to the Iudges take heed what ye doe. For ye execute not the iudgements of man but of the Lord, & he wil be with you in the cause and iudgement. Wherefore now let the feare of the Lord be vpon you, take heed and doe it: for there is no iniquitie with the Lord, neither respecte of persons, nor re- ceining of reward.

Heare

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Hearc this I pray you ye heads of the house of Jacob & princes of the house of Israell, they abhor iudgement and peruert al equitie, they build vp Zion with blond and Ierusalem with iniquitie, the heads therof iudge for rewards, & therefore shal Zion for your sakes be plowed as a field. Mich. 3. verse 10, 11.

To make good for the euill of their hands the prince asked, & the iudge iudgeth for a reward. Therefore the great man speaketh out of the corruption of his hart, and so they wrap it vp, the best of them is like a brier, & the most righteous is sharper then a thorne hedge. Mich. 7. vers. 3, 4.

Thou shalt take no gift, for the gift blindeth the wise, and peruerteth the words of the righteous. Exod. 23. 8.

Wilt thou the lawe, neither respect any person, neither take reward, for the reward blindeth the eyes of the wise, & peruerteth the words of the iust. Deut. 16. 19.

Their rulers loue to say with shame bring vs. Osa. 4. 13.

Woe vnto them whiche iustifieth the wicked for a reward, and taketh away the righteousness of the righteous from him. Read the 82. Psalmc. Esay. 5. 23.

11. That

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11. That magistrates must punish the wicked, or else they shall prouoke Gods wrath against themselves, and be a cause to increase sinne.

prou. 20, 26

A wise king scattereth the wicked, & causeth y^e wheele to turne ouer them.

Rom. 13. vsc
3, 4.

For Princes are not to be feared for good woꝝkes, but for euill, wilt thou bee without feare of the power? do well, so shalt thou haue praise of the same, for he is the minister of God for thy welth. but if thou do euill, feare; for he beareth not the sword for nought, for he is the minister of God to take vengeance on him that doeth euill.

Eccles. 8, 10.

Because sentence against an euill woꝝke is not executed speedily, therefore the hart of the children of men is fully set in them to do euill.

Iosua. 7, 12.

Neither will I be with you any more except ye destroy the excommunicate from among you.

Examples.

Iob 29. verse
14, 15.

I put on iustice, and it couered me, my iudgement was as a robe & a crowne. I was the eyes of the blind, and I was the feet to the lame: I was a father vnto the poore, and when I knew not the cause I sought

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sought it out diligently, I brake also the
knees of the vnrighteous, and plucked
the pray out of his teeth.

Betimes will I destroy al the wicked psal. 101, 8.
of þ land, that I may cut of al þ woꝝkers
of iniquitie from the citie of the Lord.

Thus saith the Lord, because thou A- 1. Kings. 20.
hab hast let go out of thine hands a man ylc 42.
(that is Benhadad king of Aram) whom
I appointed to die, thy life shall go for
his life, and thy people for his people. A
worthie example to be noted of all ma-
gistrates, that they may not spare & fo-
lithly pittie Idolaters and vile sinners,
whom God in his law commaundeth to
be slaine.

12. That princes, magistrates, and men
in authoritie ought to be religious,
& mainteiners and nursers of reli-
gion, and take especiall delight in
those that feare God.

Be wise now therefore ye kings, be psal. 10. yl
learned ye iudges of the earth, serue 11, 12.
the Lord in feare, and reioyce in trem-
bling. Bisse the sonne least he be angrie
& ye perish in the way, when his wꝝath
shall suddenly burne.

And

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**Deut. 17. y^c
18, 19.]**

And when he (that is the king) shall sit upon the throne of his kingdome, then shall he write him this law, repeated in a booke by the priests of the Levites, and it shall be with him, and he shall read therein all the daies of his life, that he may learne to feare the Lord his God, and to keepe all the wordes of this law, & these ordinances for to do them. That his hart be not lifted up above his brethren, and that he turne not from the commaundement to the right hand or to the left, but that he may prolong his daies in his kingdome, he, & his sonnes in the midst of Israell.

Iosua. 1. 8.

Let not this booke (the Lords words to Iosua & in his person to all magistrates) of this law depart out of thy mouth but meditate therein day and night, that thou maist obserue & do according to all that is written therein. For then shalt thou make thy way prosperous, & then shalt thou haue good successe.

Esay. 60. 16.

Thou (that is the Church) shalt sucke the milke of the Gentiles, & shalt sucke the breasts of kings, & thou shalt know that I the Lord am thy saviour.

**Esay. 49.
y^c 23, 24.**

Kings shall be, thy (that is y^e church's) nursing

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nursing fathers and quēenes thy nurses,
they shall worship thee with their faces
towards the earth, and licke vp the dust
of thy feet, and thou shalt knowe that I
am the Lord.

In the Reuelation it is witten: That Reue. 21, 24
the kings of the earth shall bring their
glorie & honour vnto the new Ierusalem.

Example of Dauid.

O my soule, thou hast said vnto the Psalm. 16, 2.
Lord thou art my Lord, my well doing
extendeth not to thee: but to the Saints
that are in the earth, & to the excellent:
all my delight is in them.

I am a cōpanion of al them that feare Psal. 119, 63,
thee and keepe thy precepts.

Mine eyes shalbe vnto the faithfull of Psal. 101, 6.
the land that they may dwell with me,
he that walketh in a perfect way he shal
serue me.

When I remembred these things I Psal. 42, 4.
powred out my very hart, because I had
gone with the multitude & led them into
the house of God.

13. That all subiects are to obey their
princes, and those that are appoin-
ted vnder them, that is inferior ma-
gistrats in all things, not contrarie

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to the commandements of God, &
to pay them tributes.

Rom. 13. y^esc
1, 2, 3.

Let euery soule be subiect vnto the
higher powers: for there is no power
but of God: whosoever therfore resisteth
the power, resisteth the ordinance of
God, and they that resist shall receiue to
themselves iudgement. For princes are
not to be feared for good woorkes, but for
euill, wilt thou then be without feare of
the power? do well, so shalt thou haue
praise of the same, &c. wherefore ye must
be subiect, not because of wrath only, but
also for conscience sake. For this cause ye
pay also tribute, for they are Gods mi-
nisters, applying themselves for y^e same
thing. Giue to all men therfore their du-
tie, tribute to whom ye owe tribute: cus-
tome to whom custome, feare to whom
feare, honour to whom ye owe honour.

Titus. 3, 1.

But them in remembrance that they
be subiect to y^e principallities & powers,
and that they be obedient and readie to
euery good woork.

1. Peter. 2.

y^esc 13, 14.

Submit your selues vnto all maner
ordinance of man for y^e Lords sake, whe-
ther it be to the king as vnto the superi-
our, or vnto gouernours as vnto them
that

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that are sent of him, for the punishment of euill doers, and for the praise of them that do well.

Honour al men, loue brotherly fellowship: feare God honour the king. 1. Pet. 3. 17.

Giue vnto Cesar, the things whiche are Cesars, and giue vnto God those things which are Gods. Math. 22. 21

And when they were come to Capernaum they receiued polle money came to Peter & said, doth not your master pay tribute, He said yes. And when he was come into the house Iesus preuented him, saying: what thinkest thou Simon? of whom doe the kings of the earth take tribute or polle money: of their children or of strangers? Peter said vnto him of strangers: the said Iesus vnto him, then are the children free. Neuerthelesse least we should offend them, go to the sea and cast in an angle, and take the first fishe that cometh vp, and when thou hast opened his mouth thou shalt find a pence of twentie pence, that take, and giue it to them for thee and mee. Math. 17. 24, 25, 26, 27.

And the king said to his sergeants that stood about him, turne & slay the priests of the Lord, because their hand also is

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is with David, and because they knew
when he fled and shewed it not to me.
But the seruants of the king would not
moue their hand to fall vpon the priests
of the Lord.

Acts. 4. verse
27, 28, 29.

And when they had brought them they
set them before the Councel, & the chiefe
priest asked them, saying: did not we
straightly commaund you that you should
not teach in this manner &c? When Pe-
ter & the Apostles answered & said, we
ought rather to obey God then men.

14. That none ought to curse or vse
railing or euill speeches of magi-
strates.

Eccles. 10, 20

Curse not the king, no not in thy
thought, neither curse the rich in thy
bed chamber, for the soule of heauen shall
carrie the voice, and that which hath
wings shall declare the matter.

Exod. 22, 28.

Thou shalt not raile vpon the iudges,
neither speake euill of the ruler of the
people.

Iud. 8.

Likewise notwithstanding the drea-
mers also defile the flesh, and dispise go-
uernment, and speake euil of them that
are in authoritie. Yet Michaell the ar-
changel, &c.

Example

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Example of Paule.

I am not mad & noble Festus, but I **Acts. 26, 29.**
speak the words of truth and sobernes.
Yet none of these things do let wby the
ministers of Gods word shuld not after
the example of Iohn Baptist to Herod, & **Mark. 6.**
Elias to Ahab, & others of Gods seruants **1. Kings. 17.**
to other magistrats, if need require, sharp: **ylc 20.**
ly reprove them when they swarne frō
godlynesse and become wicked.

15. That good princes and magistrats
are taken away, and an alteration
of states often made because of the
sinne and wickednes of the people.

FO: the transgression of a land there **Prou. 28, 4.**
are many princes thereof, but by a
man of vnderstanding and knowledge a
realme likewise endureth long.

For so, the Lord God of hostis will **Elay 3, ylc 1.**
take away from Ierusalem and from **2, 3, 4.**
Iudah the stay and the strength: euen
all the stay of breab, and all the stay of
water. The strong man and the man of
warre, the iudge and the prophet, the
prudent and the aged, the capteine of as-
sye and the honorable, and the counseller
and the cunning artificer, and I will ap-
point

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point children to be their princes, and
babes shall rule over them.

16. That the ministers and pastors of
the Church ought diligently to
feede their flockes and teach their
people, vnder paine of damnation,
and that faithfully without chop-
ping and changing.

Deut. 33, 10. **A**nd of Levi he said, let thy Thummin
& thy Vrin be with thy holy one, &c.
They shall teach Iacob thy iudgements
and Israell thy law: they shall put in-
cense before thy face.

Nchem. 8, 8. And they (that is the Levites) read in
the booke of the law of GOD distinct-
ly, and gaue the sense, and caused them
(that is the people) to vnderstand the
reading.

Ezech. 33, 9. **O** Sonne of man I haue made thee a
watchman vnto the house of Israell,
therefore thou shalt heare the word at
my mouth, and admonish them from
me. When I shall say vnto the wicked
man, O wicked man thou shalt die the
death: if thou doest not speake and ad-
monish the wicked of his way, the wic-
ked man shall die for his iniquitie, but
his

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his blood will I require at thy hands: nevertheless if thou warne the wicked of his way to turne from it, if he do not turne from his way, he shall die for his iniquitie, but thou shalt be delivered thy soule.

Take heed unto your selves and to all the flocke, wherof the Holy ghost hath made you the overseers, to feed the church of God, which he hath purchased with his owne blood.

Acts, 20, 28.

I charge thee therfore before God and before the Lord Jesus Christ which shall indoe the quicke and the dead, at his appearing and in his kingdome, Preach the word, be instant in season and out of season, inprove, rebuke, exhort, with all long suffering and doctrine.

2. Timoth. 4. verse 1, 2.

The Elders which are amongst you, I beseech which am also an Elder, Feed the flocke of God that dependeth upon you, caring for it not by constraint, but willingly; not for filthy lucre, but of a ready mind, &c.

1. pet. 5. verse 2.

Let a man so thinke of us as of the ministers of Christ, and dispensers of the secrets of God, and as for the rest, it is required of the dispensers that every man

1. Cor. 4. 1, 2.

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Ier. 23, 28. The prophet that hath a dreame let him tell a dreame; and he that hath my word let him speake my word faithfully, for what is the chaffe to the wheat saith the Lord?

1. Corint. 4. Therefore seeing we haue receiued this ministration, as we haue receiued mercie, we faint not, but haue cast of the clokes of shame, and walke not in craftinesse, neither handle we the word of God deceitfully: but in declaration of the truth we approue our selues to euery mans conscience in the sight of God.

2. Cor. 2. 17. For we are not as many which make merchandize of the word of God, but as of sinceritie, but as of God in y sight of God speaks we in Christ. I would to God that all our ministers could thus in truth speake.

12. That ministers and pastours ought to be examples to their flockes in holy conuersation and godly life, otherwise they are a slander to the ministrie.

1. Tim. 4. 12

BE unto them that beleue an example in word, in conuersation, in lone, in spirit,

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spirit, in faith, and in patience.

In all things shew thy selfe an example of good workes, with bryght doctrine, with grauitie and integritie, and with the wholesome word which cannot be condemned, that he which withstandeth may be ashamed, hauing nothing concerning you to speake euill of.

Feed the flocke of God, &c. That ye may be examples to the flocke.

We are witnesses and God also (saith Paul) how holily, iustly, and vnblanderly, we behaued our selues among you that beleeue.

We giue none occasion of offence in any thing that our ministrie should not be reprehended.

Wherefore, be ye followers of me, and looke on them which walke so, as you haue vs for an example. For many walke of whom I haue told you often, & now tell you weeping, that they are the enimies of the crosse of Christ, whose end is damnation, whose God is their belly, & whose gloire is to their shame which mind earthly things.

18. That the pastors and ministers of Gods word are to bee esteemed

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greatly of, to be reuerenced, and to be obeyed in their message; otherwise reproch is offered to God.

1. Cor. 4. 1.

Let a man so thinke of vs, as of the ministers of Christ, and disposers of the secretes of God.

Rom. 10. 15.

How beautiful are the feet of them that bring glad tidings of peace, & bring glad tidings of good things.

1. The. 5.

verse 12. 13.

Now we beseech you brethren that ye acknowledge them, which labour among you, and are over you in the Lord, and admonish you, that ye have them in singular loue, for their workes sake.

Hebr. 13. 17.

Obey them that haue the oversight of you, and submit yourselves, for they watch for your soules: as they that must giue accompts, that they may do it with ioy and not with griefe, for that is profitable for you.

Iohn. 13. 20.

Verely, verely, I say unto you, if I send any, he that receiveth him receiveth me: and he that receiveth me receiveth him that sent me.

Luke. 10. 16.

He that heareth you heareth me, and he that dispiseth you dispiseth me: and he that dispiseth me dispiseth him that sent me.

Example.

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Example.

And the trial of one which was in my Gal. 4. 14.
flesh, ye dispised not neither abhorred,
but ye receiued me as an angell of God,
yes as Christ Iesus.

Receiue him therefore (that is Epi- philip. 2. 29.
phrodicus) in the Lord with all gladnes,
and make much of such.

19. That the people or parishes which
haue Gods word preached, diligently
& faithfully vnto the, are bound in
conscience, liberally to susteine and
nourish those that preach vnto the.

Be ware that y^e forsake not the Leuite, Deut. 12. 19.
as long as thou liuest vpon the earth.

The Levites were appointed to teach the Deut. 33. 10.
people, which came of Leui Jacobs son.

And into whatsoeuer house ye enter Luke 10. ver.
first, say peace be to this house, &c. & in y^e 5. 6. 7.
house tarrie still eating & drinkeing such
things as shalbe set befoze you by them:
foz the laborer is worthe of his wages.

My defere to the y^e examine me is this: 1. Cor. 9. ver.
haue we not power to eat & to drinke? 3. 4. 5. 6. 7.
oz haue we not power to leade about a 11. 12. 13. 14.
wife being a sister, as wel as y^e rest of the
Apostles, & as byethzen of the Lord and

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Cephas : or I quely & Barnabas haue not
we power not to worke who goeth a
warfare any time at his olone cost &c.
If we haue sowne vnto you spirituall
things, is it a great thing if we reape
your carnal things: do ye not knowe that
they which minister about & holy things
eat of the things of the temple: & they
which waite at the altar are partakers
with the altar so also hath the Lord or-
deined that they which preach the gos-
pell should liue of the gospel.

1. Timoth. 5. The elders that rule wel are worthy
vse 17, 18. double honour, (that is double reward)
specially they which labour in the word
& doctrine. For the scripture saith, thou
shalt not mosele the mouth of the ore that
treadeth out the corne, the labourer is
worthie of his wages.

Galath. 6. 7. Let him that is taught in the word,
make him that teacheth him partaker of
all his goods, be not deceiued God is not
mocked.

20. That the not hauing or to bee de-
prived of faithful Pastors & Mini-
sters is a signe of Gods wiath and
displeasure against a people, and to
haue them is a signe of mercie.

Surely

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Surely it wil no more spare those that dwell in the lande, saith the Lord, **Zechar. 11. 9.**
6, 15, 16.

And the Lord said vnto mee, take to thee yet the instrumentes of a foolish shepheard, for loe, I will raise vp a shephard in the land, which shall not looke for the thing that is lost, nor seke the tender lambs, nor heale that which is hurt, nor save that which standeth, but he shall eat the flesh of the fat, and teare their pates in pieces.

The daies of visitation are come: the daies of recompence are come: **Osc. 9. v. 7.**
Israel shall knowe it: the prophet is a foole, the spirituall man is mad for the multitude of thine iniquities: therefore the hatred is great.

We see not our signs, there is not one prophet more, nor any with vs that knoweth how long. **Psal. 74. 9.**

Behold the daies come saith the Lord **Amos 8. 11.**
God, that I will sende a famine in the lande, not a famine of bread, and a thirst for water, but of hearing the word of the Lord.

For loe, the Lord God of hostes will take away fro Jerusalem, &c. The iudge & the prophet, the prudent and the aged. **Esay 3. v. 1, 2**

Wc.

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Isay. 24. y^e.
1. 2.

Beholde, the Lorde maketh the earth
emptie, and he maketh it waste, he turneth
it upside downe, and scattereth a
broad the inhabitants thereof, and there
shall be like people like Priest, like ser-
uant like maister.

Jerem. 3. y^e.
14. 15.

Turne againe, O ye disobedient chil-
dren, (saith the Lorde) for I am your
Lorde, and I wil take you one of a Citle
and two of a tribe, and will bring you to
Zion. And I will giue you Pastors ac-
cording to mine heart, which shall feede
you with knowledge & vnderstanding.

21 That parents ought to instruct their
children, and bring them vp in the
feare of the Lord, & not to prouoke
them with bitterness.

Exod. 12. y^e.
26. 27.

AND when your children aske you
what seruice is this you keepe, then
ye shal say it is the sacrifice of the Lords
passeouer, &c.

Gen. 18. y^e.
17. 19.

And the Lord said, that I hide from A-
braham that thing which I doe? For I
knowe him, that he will commaund his
sonnes and household after him, that they
keepe the way of the Lord, and do righte-
ousnes and iudgement.

And

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And these wordes which I commaund thee this day shalbe in thine heart, & thou shalt rehearse them continually vnto thy child, and shalt talke of them when thou tarriest in thine house, & as thou walkest by the way, and when thou liest downe, and when thou risest vp.

Deut. 6, &c
7.8.

Howe hee established a testimonie in Iacob, & ordained a law in Israel, which he commanded our fathers & they should teache their children, that the posteritie might knowe it, and the children which should be borne should stand vp & declare it to their children, that they might sette their hope on God, & not forget his works of God, but keepe his commandements, & not to bee as their Fathers, a disobedient and rebellious generation.

Psal. 78, &c
5, 6, 7, 8.

Oe fathers, prouoke not your children to wrath, but bring them vp in instruction, and information of the Lord.

Ephel. 6. 4.

Fathers, prouoke not your children to anger, least they be discouraged.

Collos. 3, 20

Teach a child in the trade of his way, and when he is olde he shall not departe from it.

Prou. 22, 6.

Example.

And hee (that is Elisha the Prophet) went

1 Kin. 2, ver,
23, 24.

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317. 2. 1077
2. 7
317. 2. 1077
2. 7
 Went vp from thence into Bethel, & as
 he was going vp the way little children
 came out of the Citie and mocked him, &
 said to him: come vp thou bald head, come
 vp thou bald head. And he turned backe
 and looked on them, and cursed them in
 the name of the Lorde, and two beares
 came out of the forest, and tore in pie-
 ces two and forty children of them. A
 iust iudgement of God both vpon the pa-
 rents and children; vpon the parents be-
 cause they taught them no better: vpon
 the children for mocking the holie Pro-
 phet of God. But it is made but a small
 fault in our dayes to scoute Gods holie
 ministers, and deride them by these and
 such like tearmes: Lo our Sir John; our
 pelting priest, yea and knaue priest. And
Amos, 7. 14.
 thus they bate them, as saith the Pro-
 phet, that reprocure in the gate, and not
 children, but those that beeing of suffi-
 cient yeares should haue more knowledge
 and feare of God.

21. That parents ought to giue correc-
 tion to their children if neede re-
 quire, also beside instruction.

Amos, 1. 3. 24
2. 7
He that spareth his rodde hateth his
 sonne,

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sonne, but he that loueth him chasteneth
betime.

Withholde not correction from a child, PROV. 23, 13.
if thou smite him with the rodde he shal
not die, thou shalt smite him with the
rod, and deliuer his soule from hell.

Chasten thy son while there is hope, PROV. 19, 18.
and lette not thy soule spare for his mur-
muring.

Foolishnesse is bound in the hart of a PROV. 22, 15.
childe, but the rod of correction shal driue
it away.

The rod & correction giue wisdom, PROV. 29, 15.
but a child set at liberty maketh his mo-
ther ashamed.

Correct thy sonne, and he wil giue thee PROV. 19, 17
rest, and wil giue pleasures to thy soule.

Example of Gods iudgements.

When the Lord said to Samuel, behold 1, Sam. 3, ver.
I will doe a thing in Israell, whereof 11, 12, 13.
whosoener shal heare, his two eares shal
tingle. In that day I will raise vp a
gainst Eli all things that I haue spoken
concerning his house, whē I begin I wil
also make an end. And I haue tolde him
that I will iudge his house for euer, for
the iniquitie which he knoweth, because
his sonnes ranne into a flaunder, and he
saied

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stated them not.

1 Kid. 1, vers.

And Adonias the sonne of Haggith, exal-
ted himselfe, saying: I will be king, and
he got him chariots & horsemen, and fifty
men to run before him. And his Father
would not displease him from his child-
hode to say why hast thou done so, and he
was a verie goodly man. Beholde what
fruite commeth of cockering children,
even to be drine by them out of our hou-
ses by Gods iust indgement.

2 Sam. 12, 29

To let our children when they sinne in
our sight escape unpunished, is to hono-
re them more then God.

23 That children are to obey their pa-
rentes in their lawfull commaunde-
ments.

Collof. 3, 20

Children, obey your parentes in all
things: for that is well-pleasing unto
the Lord.

Ephes. 6, 1.

Children, obey your parents in the Lord
for this is right.

Exod. 20.

Prou. 1, vers

10, 17.

Honour thy father and thy mother.

My son, heare thy fathers instructiō, &
forsake not thy mothers teachings. For
they shalbe a comely ornamēt vnto thine
head, & as chaines for thy necke.

24 What lawe God appointed for the
pu-

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punishment of a disobedient sonne
in Israel.

If any man haue a sonne that is stub- Deut. 21, 18.
borne and disobedient, which will not 18, 19.
harken vnto the voice of his father, & the
voice of his mother, and they haue cha-
stened him, & hee would not obey them:
then shal his father and his mother take
him, & bring him out to the elders of his
Citie, & vnto the gate of the place where
he dwelleth, & shal say to the elders of his
Citie, this our son is stubborne & disobe-
dient, & he will not obey our admonitiō,
he is a riatour and a drunkard. Then all
the men of the Citie shal stone him with
stones vnto death: so thou shalt take a
way euil from among you, that all Isra-
ell may heare it and feare.

25 That all seruantes are to obey their
maisters, and to serue them sayth-
fully, and to beare patiently their
rebukes without murmuring, and
also to honour them.

Let as many seruants as are vnder 1. Tim. 6, 7.
yoke count their maisters worthy of 1. 2.
all honour, that the name of God and his
doctrine bee not euill spoken of, and
they

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they which have beleeving maisters, let them not despise them because they are brethren, but rather doe service because they are faithfull, and beloued, and partakers of the benefite.

Titus 2, vers.
9, 10.

Let seruantes be subiect to their maisters, and please them in all thinges, not answering againe, neither pickers, but that they shew all good faithfulness, that they may adorne the doctrine of God our saviour in all thinges.

Ephes. 6, vers.
5, 6, 7.

Seruants, be obedient vnto them that are your maisters according to the flesh, with feare & trembling in singlenesse of your hearts, as vnto Christ: not in seruice to the eye as men pleasers, but as the seruants of Christ, doing the wil of God from the hart with goodwill, seruing the Lord and not men; and knowe yee that whatsoeuer good thing any man doth, if same hee shall receiue of the Lord, whether he be bond or free.

Collos. 3, yle
23, 24,
25.

Seruants, be obedient vnto them that are your maisters according to the flesh, in all thinges: not with eye seruice as men pleasers, but in singlenesse of heart fearing God, and whatsoeuer ye doe, doe it hartly, as to the Lord and not vnto men,

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men knowing that of the Lorde y^e shall receiue the rewarde of the inheritance, for y^e serue the Lord Christ, but he that doth wrong, shall receiue for the wrong that he hath done, and there is no respect of persons.

Servants, be subiect to your maisters 1, Pet. 2, 7th
with all feare, not only to the good & cur- 18, 19, 20,
teous, but also to the froward. 21. For this
is thank worthy, if a man for conscience
toward God endure grieve, suffering
wrongfully. For what praise is it if whe
ye be buffeted for your faults, ye take it
patiently; but and if when ye do wel, ye
suffer wrong and take it patiently, this
is acceptable to God. For hereunto yee
are called, for Christ also suffered for vs,
leaving for vs an example that ye should
follow his steppes.

*Iacob an example of a faithfull
seruant to Laban.*

This twentie yere haue I ben with Gen. 21, verse
thee, thine ewes and thy goates haue not 38, 39, 40.
cast their young, and the Rammes of thy
flocke haue I not eaten. Whatsoever
was to me of beasts I brought it not vn-
to thee, but made it good my selfe: of mine
hande diddest thou require it, were yt

ff

fol.

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Stollen by day, or stollen by night, I was
in the day consumed with heat, and frost
in the night and my sleepe departed from
mine eies.

26 That Maisters and Mistresses owe
duties to their seruantes, and what
those duties are.

Ephes. 6, 9.

And ye Maisters, doe the same thing
vnto them (that is your seruants) put-
ting away threatening, & know that euen
your maister also is in heauen; neither
is there respect of person with God.

Collos. 4, 1.

Ye maisters, do you vnto your seruants
that which is iust and equall, knowing
that ye also haue a maister in heauen.

Prou. 29, 19

A seruant will not bee chastened with
words, though he vnderstand, yet wil he
not answer. Such a seruant then when
he is knowne must haue the scourge.

Prou. 29, 21

He that delicately bringeth vp his ser-
uant from his youth, at length he wil bee
euen as his sonne: which is by maisters
to be considered of.

*Example of Iobs good dealing
with his seruants farre
from rigour.*

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If I did condemn the iudgement of my Iob 31, verse
 seruant, and of my mayde whē they did 13, 14, 15.
 contend with mee, what then shall I doe
 when God standeth vp, and when he shal
 visite me, what shall I answer: he that
 hath made me in the wombe, hath he not
 made him: hath not hee alone fashioned
 vs in the wombe: Hereby may those ma-
 sters see their wickednes, which wil not
 heare their seruants speake, but vppon a
 simple surmise and brainsicknes, do euil
 intreat them by cruell stripes, when in-
 dede there is no iust cause.

Thou shalt not oppresse an hyred ser- Deut. 24, 14
 uant, that is needie & poore, neither of thy
 brethren, nor straunger, thou shalt giue
 him his hyre for his day.

27 What the duties of husbands are vn-
 to their wiues.

Likewise yee husbandes, dwell with 1, pet 3, 7.
 them (that are your wiues) as men
 of knowledge, giuing honour vnto the
 woman, as vnto the weaker vessell, enen
 as they which are heires together of the
 grace of life, that your prayers be not in-
 terrupted.

Let the husband giue vnto the wise one 1, Cor. 7, 7.
 If 2 beneuo.

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beneuolence, and likewise also the wife vnto the husband.

Collof. 3, 19 **Husbands, loue your wiues, and be not bitter vnto them.**

Ephes. 5, &c
35, 26, 28. **Husbands, loue your wiues euen as Christ loued the Church, and gaue himselfe for it, that hee might sanctifie it, &c. so ought men to loue their wiues, as their owne bodies. Hee that loueth his wife, loueth himselfe.**

28 **What the duties of wiues bee vnto their husbands.**

Ephes. 5, 22. **W****ives, submit your selues vnto your husbands, as vnto the Lord: for the husband is his wiues head, euen as Christ is the head of the Church, & the same is his sauiour of his body: therefore as his church is in subiection to Christ, euen so let the wiues be to their husbands in all things.**

1, Cor. 11, 3. **The man is the womans head.**

1, Cor. 7, 3. **Let the wife giue vnto her husband due beneuolence.**

Collof. 3, 18. **Wiues, submit your selues vnto your husbands, as it is comely in the Lord.**

1, Tim. 2, 9. **Likewise also the women, that they array themselves in comely apparell, with shamesfastnes and modestie, not with**

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with broidered haire, or gold, or pearles, or costly apparel, but as becommeth women that p[ro]fesse the feare of God with good wo[r]kes. Let the women learne in silence with all subiection, I permit not a woman to teach, neither to vsurpe authoritie ouer the man, but to be in silence: for Adam was first fo[r]med, then Eue, & Adam was not deceiued, but the woman was deceiued, and was in the transgression: notwithstanding through bearing of children she shall be saued, if they continue in faith and loue, and holines with modestie.

Let the wise see that she feare her husband.

Ephes. 5, 33.

Unto the woman hee saide (that is the Lord) I wil greatly increase thy sorrow, & thy conceptions, in sorrow shalt thou bring forth children, & thy desire shall be subiect to thy husband, & he shall rule ouer thee.

Gen. 3, 16.

Let your women keepe silence in the Churches, for it is not permitted vnto them to speake: but they ought to be subiect as also the lawe saith, & if they will learn any thing, let them aske their husbands at home, for it is a shame for women to speake in the Church.

1, Cor. 14, 34, 35.

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1, Pet. 3, verse

1, 2, 3, 4.

5, 16.

Like wise let the wiues bee subiect to their husbandes, that euen they which obey not the word, may without the word be wonn by the conuersatio of the wiues. While they behelde your pure conuersation, which is with feare: whose appa-relling let it not be outwarde, as with broidered haire, and golde put about, or in putting on of apparell. But let the hid man of the heart bee vncorrupt with a meke and quiet spirite, which is be-fore God a thing much sette by. For e-uen after this manner in times past, did the holie women which trusted in God, attire themselves, and were subiecte to their husbandes. As Sara obeyed A-raham, and called him Sir, whose daughters yee are whilest ye doe well, not being afrayd of any terrour.

Dutie of husband and wife.

1, Cor. 7, 4, 5

The wife hath not the power of her owne bodie, but the husband: and lyke- wise also the husband hath not power of his owne bodie, but the wife. Defraude not one another, (that is, leaue not one anothers bed) except it be with consente for a time, that ye may giue your selues to fasting and prayer, and againe come to,

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together, that Satan tempt you not for
your incontinencie.

29 That one Christiā ought to instruct
edifie, and exhort another.

Wherfore exhorte one another, and
edifie one another euen as ye do. 1, Thes. 5, 11.

Take heede brethzen, least at any time Heb. 3, ver.
there bee in any of you an euill hart, and 13, 14.
unfaithfull to departe away from the ly-
uing God: but exhorte one another daily
while it is called to day, least any of you
bee hardened through the deceitfulness of
sinne.

And let vs consider one another to pzo, Heb. 10, 24.
uoke vnto loue, & to good woꝝkes, not for-
saking the fellowship that wee haue a-
mong our selues, as the manner of some
is, but let vs exhorte one another, & that
so much the more, bicause you see that the
day draweth nere.

Then spake they that feared the Lord, Mal. 3, 16.
euerie one to his neighbour, & the Lord
harkened and heard it, and a booke of re-
membꝛance was wꝛitten befoze him for
them that feared the Lord.

The righteous teacheth the house of Prou. 21, 12.
the wicked.

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Pro. 10, 21

The lippes of the righteous feede manie.

1, Pet. 4, 10.

Let euerie man as hee hath receiued & gift, minister the same one to another, as good disposers of the manifolde grace of God.

30 That euerie Christian is bounde in conscience, when his brother sinneth, to rebuke him for his sinne.

Leuit. 19, 17

Thou shalt not hate thy brother in thy heart, but thou shalt plainly rebuke thy neighbour, and suffer him not to sinne.

Psal. 141, 5.

Let the righteous smite me, for that it is a benefite, and let him reprove me, & it shall bee a pretious oyle that shall not break my head, for within a while I shall euen pray in their miseries.

1, Thes. 5, 14

We desire you brethren, admonish the that are unruly, comfort the feeble minded, beare with the weake, be patient towards all men.

31 That priuate offences are to bee rebuked priuately or secretly.

Math. 18, 15

If thy brother trespass against thee, go and tell him his fault betwene thee and
and

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and him alone, if he heare thee, thou hast
wonne thy brother.

32. That open sinne must haue open
rebuke.

Them that sinne rebuke openly, that 1. Tim. 5. 20
the rest also may feare.

And whē Peter was come to Antioch Galat. 2. 11.
I withstood him openly, so; he was woꝝ-
thie to be rebuked.

He that rebuketh a mā shall find moze Prou. 28. 23.
fauour at the length, then he that flatter-
eth him with his lips, why then should
any man cast any of these doubts? why
then I shall lose his good will, and I am
afraid he will not take it well, hauing
his promise of God.

A reproofe entreth moze into him that Prou. 17.
hath vnderstanding, then an hundred
stripes into a foole.

A scoꝛner loueth not him that rebu: Prou. 15. 12.
keth him, neither will he go vnto the
wise.

A wise sonne will obey the instruction Prou. 13. 1.
of his father, but a scoꝛner will heare no
rebuke.

Better is it to heare the rebuke of Prou. 7. 7.
wise men, then the song of foales.

He

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Prou. 29, 2.

He that hardneth his necke when he is rebuked, shall suddenly be destroyed and cannot be cured.

33. That no Christian ought to haue any felowship with any wicked mā, who professing christianitie, lea-
deth his life lewdly to the slander of the profession, but to auoid such a one as filthines and dirt.

1. Cor. 5.

If any that is called a brother (that is to say a Christian man) be a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

Ephes. 5, 11.

**Haue no fellowship with the vnfruitfull woꝝkes of darkenesse, but euen re-
proue them rather.**

**1. Thes. 3.
verse 14.**

**If any man obeye not our sayings, note him by letter, and haue no compa-
nie with him that he may be ashamed.**

Prou. 13, 20.

**He that walketh with the wise shal-
be wise, but a companion of foolles shalbe
afflicted.**

**Ephes. 5. verse
6, 7.**

**For, so: such things cometh the wꝛath
of God vpon the children of disobedi-
ence, be not therefore companions with
them.**

They

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They that forsake the law praise the wicked, but they that keepe the law set themselves against them. Prou. 28, 4.

Lord who shall dwell in thy tabernacle, &c. He in whose eyes a vile person is contemned: but he honoureth them that feare the Lord. Psal. 15. 1, 4.

Example.

And Iehu the son of Hannani & Jeer went to meet him (that is Iehoshaphat who went to the war with Ahab king of Israell) and said to king Iehoshaphat, wouldest thou helpe the wicked, and loue them that hate the Lord: therefore for this thing the wrath of the Lord is vpon thee. 2. Chron. 19.
vse 2.

Yet after this did Iehoshaphat king of Iudah ioyne himselfe with Ahaziah king of Israell who was giuen to do euill, and he ioynd with him to make ships to go to Tarshish. & they made the ships in Ezion Gaber, then Eliezer the son of Dodaiah of Mersha prophesied against Iehoshaphat, saying: because thou hast ioynd thy selfe with Ahaziah the Lord hath broken thy workes, & the ships were broken that they were not able to go to Tarshish. 2. Chron. 20
vse 35, 36, 37

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34. That all Christians ought to be full of good workes, and to what end.

Ephes. 2, 10. For we are his workmanship created in Christ Jesus vnto good works, which God hath ordeined, that we should walke in them.

Titus 3, 8. This is a true saying, & these things I will thou shouldest affirme, that they which haue beleued God might be careful to shew forth good works, these are good and profitable to men.

Titus 2, 14. Who gaue himselfe for vs, to redeme vs from all iniquitie, and to purge vs a peculiar people vnto himselfe, zealous of good workes.

1. Tim. 6, 17 Charge them that are rich in this world that they be not high minded, & that they trust not in vncertaine riches but in the liuing God, which giueth vs abundantly all things to enioy, that they do good and be rich in good workes, and ready to distribute and communicate.

End of good workes.

Mat. 5, 16. Let your light so shine before men, that they may see your good workes, and glorifie

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glozifie your father which is in heauen.

And haue your conuersation honest among þe Gentils, that they which speake euill of you as of euill doers, may by your good woꝝks which they shal see, glorifie God in the day of their uisitation. 1. Pet. 2, 12.

And this I pray that your loue may abound, yet moze and moze in knowledge and in all iudgement, that ye may discerne things that differ one from another, that ye may be pure and without offence vntill the day of Christ, filled with the fruits of righteousnesse, which are by Iesus Christ vnto the glorie and praise of God. Philip. 1. 9, 10, 11.

Joine mozeouer vertue with your faith, and with vertue knowledge, and with knowledge temperance, and with temperance patience, and with patience godlinesse, and with godlinesse brotherly kindnesse, and with brotherly kindnesse loue. For if these things be among you and abound, they will make you that ye neither shalbe idle, nor vnfruitfull in the knowledge of our Lord Iesus Christ, for he that hath not these things, is blind, and cannot see farre off, and hath forgotten that he was purged from 2. Pet. 1. 5, 6, 7.

A Cardell of Christian duties.
from his old sinnes.

Tim 3. 14. And let ours learne to shewe forth
good woorks for necessarie vles, that they
be not vnfruitfull.

Now good Reader this being ended,
there remaineth nothing but thy di-
ligēce, carefully to practise that which
thou shalt here find, as thy calling shall
require, and bind thee, which that
thou maist do, I shall not cease
to pray. And thus in
Christ I bid thee
farewell.

FINIS.

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